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licentiae quam stulti libertatem vocabant, which did not arise in well-ordered states,—not in Sparta nor in Crete, Macedonia nor Persia, but in Athens. If a lacuna must be found, obviously it can not be sought here.

G. L. HENDRICKSON.

SUNDRY RECENT WORKS IN ENGLISH PHILOLOGY.

Among recent works issued from the Clarendon Press is a new edition of *King Alfred's Old English Version of Boethius De Consolatione Philosophiae* (Oxford, 1899), edited from the MSS, with introduction, critical notes, and glossary, by WALTER JOHN SEDGEFIELD, M. A. Melb., B. A. Cantab., late scholar of Trinity College, Melbourne.

The text is based on the Cotton MS (C), with variants from the Bodleian MS (B); and omissions in C, due to injury in the great fire of 1731, are supplied from B. A short fragment, fifty lines, from another MS (N), discovered in 1886 by Prof. Napier in the Bodleian (MS Bodl. 86), is appended. Of these MSS, C is the oldest, and dates from the time of King Alfred, or shortly afterwards. B is independent of C, and dates from the early twelfth century. The fragment N is assigned to the first half of the tenth century. Junius made a transcript of B, with some variants from C, which is also preserved in the Bodleian Library.

This edition contains the prose version of the Latin prose original, common to B and C, the prose version of the Latin *carmina*, found only in B, and the metrical version of the Latin *carmina*, found only in C. The Latin originals are not given. The introduction gives a bibliography and a condensed analysis of the relation of the Old English to the Latin original, with instances of the use of old Latin commentaries, first pointed out by Dr. Georg Schepss in an article in the *Archiv für das Studium der neueren Sprachen*, 94. A note from Prof. Sievers on the dialect of the text shows that both MSS contain Kenticisms, and that the Metra are full of them.

As to the authorship and date of the work, it is considered certain that King Alfred was the author of the prose version, but not so certain that he was the author of the Metra, and while stating that the question is not settled, the editor seems to favor the view of Leicht, in *Anglia*, VI, that King Alfred was not the author of this alliterative metrical version.

The prose text fills 150 pages, the Metra, or 'Lays,' 56, and the very convenient glossary with references, and a brief index of proper names, the remaining 122 pages.

Old English scholars will welcome this new edition of King Alfred's *Boethius*, for none has been published since that of Fox in 1864, giving the text of B without collation of the MS and "apparently copied from Rawlinson's edition" of 1698. Cardale's edition of 1829 also contained the B text.

The attention of Old English scholars may be called to a small volume entitled *Notes on Beowulf* (Longmans, 1898), by Mr. THOMAS ARNOLD, already well known as the editor of *Beowulf*, with an English translation (1876). These Notes are founded on lectures given in 1896, and consist of an analysis of the poem and a consideration of the personages and tribes mentioned in it, its geography and sources, date of composition and authorship, and mythological theories. Much space is given to a discussion of Sarrazin's views, but Mr. Arnold does not agree with Sarrazin as to the authorship of the poem. Passages are compared from *Beowulf* and from the genuine poems of Cynewulf, from the *Andreas*, and from the *Guthlac*; but the author of *Beowulf* was not Cynewulf, nor the author of either of the other poems. We must still pronounce the poem to be of unknown authorship. The limit of date is given as 568-752, or more exactly 670-750, which does not differ from the date usually assigned to the poem. A map of Denmark and Southern Sweden is prefixed to assist in identifying the localities, which are the ones commonly given, Heorot being placed in Zealand. Mr. Arnold has no sympathy with the views of Haigh. Lack of space will not permit a more particular notice of the small volume.

A dissertation on *French Elements in Middle English* (Oxford, 1899), by FREDERICK HENRY SYKES, M.A., Ph.D., sometime Fellow of the Johns Hopkins University, has recently come to hand. The object of the dissertation may be expressed in the author's own words (p. 7). It "aims to show that Middle English became, not only in its vocabulary, but in its phrasal forms, 'halb-französisch'; that its phrasal power is pre-eminently Romance in character"; and so it seeks "to establish a higher and more subtle romanization of our speech than that of its vocabulary." In four brief chapters the author discusses Verbal Phrases, illustrated by phrases formed with *bear* and *take*; Adverbial Phrases of Negation, as, 'not worth an apple, a bean, an egg,' etc.; Phrasal Power of the Preposition: *At*-Phrases, as *at avis*, *at device*, *at gre*, etc.; and Nominal Compounds and Phrases.

Many striking examples of correspondences between Middle English and Old French are given, and while this brief pamphlet of 64 pages may be regarded merely as an example of method, it would be well for the author to extend his researches, and base his main thesis on a more extensive induction. The pamphlet lacks both table of contents and index.

An interesting translation of the *Andreas*, *the Legend of St. Andrew*, by ROBERT KILBURN ROOT, has just appeared in *Yale Studies in English*, VII (New York, 1899). The introduction notices the Vercelli MS, the authorship and date of the poem—without definite decision as to either—the sources—most probably a Latin translation of the Greek original, and a Latin homily,

from which the Old English version (given in Dr. Bright's *Reader*) was made—the poem as a work of art, and the argument of the poem. The introduction is very brief, and I should have liked to see a fuller treatment of these points. The author has chosen “blank verse as the most suitable metre for the translation of a long and dignified narrative poem,” but some of it is very prosaic. He objects, and rightly, to the ballad measure used by Lumsden in his translation of *Beowulf*, and strongly condemns the imitation of the Old English alliterative measure, but I can not agree with him here, and think that a spirited translation in this measure would have given the modern reader a better impression of the Old English poem than his blank verse does. However, I am thankful for this translation, as none exists in English since that of Kemble in 1843, long since out of print.

I am more inclined to agree with Prof. JOHN LESSLIE HALL, of William and Mary College, who has just given us original specimens of the Old English alliterative measure in his *Old English Idyls* (Boston, 1899), which show that this measure can be reasonably well imitated in original verse. Not that I think that Prof. Hall has succeeded perfectly, but these Idyls are fairly well done, and do not deserve the reproach that Mr. Root casts on such imitations.

The small volume contains eight idyls, entitled ‘The Calling of Hengist and Horsa, the Landing of Hengist and Horsa, the Lady Rowena, the Death of Horsa, Cerdic and Arthur, Augustine, Alfred, and Edgar the Peaceable.’ I have noted several points to which I should take exception in the execution, but can not take time and space for them now. The half-rime does not produce a pleasant impression on the ear, nor does the frequent repetition of ‘lecherous, treacherous,’ and such-like; I find both *scop* and *scōp*, *burnies* and *byrnies*, *décorous* and *decórous*, *ogle*, *a-many*, as adjective (30, 50), but rightly “a many of jewels” (45), *nidering* for *niding* or *nithing*, *a-mighty*, *a-dreary*, and I should transpose some words for the sake of the accent,—but these slight blemishes can be easily remedied, and I think that the author has, on the whole, succeeded very well in his metrical imitations.

J. M. GARNETT.

La doctrine du sacrifice dans les Brâhmanas, par SYLVAIN LÉVI.
(Bibliothèque de l'École des Hautes-Études. Sciences religieuses. Vol. XI.) Paris, 1898.

Seven years ago Professor Bloomfield, in the announcement of his Vedic Concordance (Proceed. A. O. S. for 1892, Journal, XV, p. clxxiii), admirably summed up the chief desiderata of Vedic